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THE CHURCH THE BODY OF CHRIST AND THE CONCILIAR IDEA (SOBORNOST)

By DR. FRANCIS GRIVEC,
Professor of the University of Ljubljana.

(Concluded)

III

THAT the Church was instituted by Christ with an hierarchic constitution can be solidly established by positive historical arguments from Sacred Scripture and tradition but not from the Pauline concept of the Church alone. It is not surprising therefore that those who excessively restrict themselves to the Pauline idea of the Church, and despise or neglect the positive argument of history, tend to obscure, and even almost to deny, the true doctrine of its hierarchic constitution. So Luther based his denial of the hierarchy on the concept of the mystical body of Christ by our incorporation in Christ through the sacrament of baptism. Dissident Oriental theologians exclude the monarchic primacy of the Church on the same grounds, and their argument against the primacy can logically be extended to the denial of the Church's hierarchic constitution.

The present position of the Oriental Church favours this conclusion. Hierarchic power is exercised far less in the separated churches than in the Catholic Church, and especially is the teaching power of a living and infallible *magisterium* in the Church almost denied in practice and even in theory to-day. Recent Oriental theology commonly teaches that the doctrine revealed in the tradition of the Fathers and Councils up to the ninth century is so clear and explicit that it is to be kept inviolate rather than expounded and developed. Many theologians therefore reject the distinction between

the teaching and the hearing Church, condemning it as erroneous, and the Oriental patriarchs in an encyclical letter in 1848 teach that the guardian of the true faith is not the living *magisterium* of the ecclesiastical hierarchy, but of the whole body of the Church, i.e., the consensus of Christian people. What is more, they admit that this consensus of the faithful can correct the errors of the hierarchy itself as when, for example, after the Council of Florence, the laity of the Orient rejected union with the Catholic Church.

Many theologians go farther to deny or obscure not only the distinction between the teaching and the hearing Church, but also the division between hierarchy and laity; a denial which they frequently connect with the *sobornost* or synodal principle and with the concept of the mystical body of Christ. Thus Homyakov greatly praises the encyclical of the Oriental patriarchs for its doctrine of the body of the Church as custodian of the true faith. But Homjakov does not rest in the mere denial of the living *magisterium* of the hierarchy. Advancing still further, he concludes by almost denying, or at least putting into the background, all hierarchical authority.

The synodal principle or *sobornost* in this context does not signify synodal rule of the Church as we have it in tradition, but rather the collective conscience of the Church in a modernistic sense; bishops in councils assembled do but represent the faith of their flocks. With Homyakov agree in this opinion the archpriest A. Lebedev, P. Světlov and others. This doctrine seems to agree almost verbally with the sixth condemned proposition of Modernism: "*In definiendis veritatibus ita collaborant discens et docens ecclesia ut docenti ecclesia nihil supersit nisi communes discentis opiniones sancire.*"¹

From this view of the Church and of the synodal principle, Homjakov, Světlov, Akvilonov and their disciples conclude that even laymen have full rights to take part in councils and in the government of the Church. Světlov, for example, says: "From the very idea of the Church as the Body of Christ follows its essential attribute, *sobornost*, the organic unity of all the faithful in the Church and the equal participation of all its members in the life of the Church, each according to his rank and ability, just as in the life of the (human) body the lower and weaker members have their part and are necessary. This is the essence of the Church, organic unity of faithful and hierarchy, the *sobornost* of the Church." Most recently in the Russian Church, both in Soviet Russia and among the emigrés, the consensus of the

¹ "The teaching Church and the hearing Church (i.e., the faithful) so collaborate in the definition of doctrine that the office of the teaching Church is merely to register the current opinions of the (hearing Church) faithful."

faithful or the conscience (*soznanie*) of the Church is most frequently held to be the supreme criterion of the true faith and the true Church in schisms and dissensions among bishops. This opinion, with Bulgakov among its foremost champions, is also related to the doctrine of St. Paul on the Church as the Body of Christ.

In this brief conspectus we have traversed the teaching of the Oriental separated Church which connects the synodal form of government with the doctrine of the mystical body of Christ. The development of this doctrine from the seventeenth century is logically consistent with the denial of the Roman primacy: councils and synods are extolled and the idea of the Church as Christ's mystical body is emphasized in order that the proofs of the primacy may be suppressed. In the latest stages of this development we find not infrequently traces of subjectivism and modernism, but there are also traces of truth.

We ought to refute this theory of the Orientals not so much by a negative polemic as by a positive explanation and development of the true doctrine, gathering together the vestiges and fragments of truth and setting them in their true light. Already many have bent their efforts to find arguments against the primacy and the hierarchic constitution of the Church from the sublime doctrine of St. Paul of the mystic body of Christ: but we should not conclude therefrom that this doctrine should be avoided or neglected. Rather should it be more deeply studied and expounded.

It is true that in the primitive Church there was a more intimate participation of the faithful in the liturgy and life of the Church than there is to-day; it is true that this idea of a living society in Christ has been preserved with greater purity in the Oriental liturgy than in the West. The movement, therefore, for the unity of the Church and for Catholic action ought, on both logical and psychological grounds, to be linked up with the liturgical movement, for the liturgy both represents and nourishes that life with the Church, that association with Christ, which may be called *sobornost*. Therefore it is that in our assemblies we deal so abundantly with the liturgy; therefore does the holy Church to-day so instantly invite all to liturgical devotion and to life with the Church. For the centre of the liturgy is Christ Himself, and the fruit thereof is the life of the mystic Body of Christ.

The great Catholic writers do not minimize the doctrines of the body of Christ, of the consensus of the faithful, the agreement of theologians and the ordinary teaching power (*magisterium ordinarium*) of the Church dispersed throughout the world. Not only is the consensus of the faithful, their

co-operation, admitted to have a passive infallibility, but the faithful are earnestly exhorted to exercise this co-operation with their pastors; and history bears witness how large a part the common faithful, the saints and even undistinguished holy women, have played in the history and life of the Church. In truth, theological science, the teaching authority of theologians, Catholic action, the co-operation of the faithful by prayer, work and sacrifice—all are not useful merely but absolutely necessary for “the perfecting of the saints, for the building up of the body of Christ, until we all meet into the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ.”¹

For this reason the holy Church invites and admonishes the faithful to co-operation with the hierarchy, to life with the Church and to liturgical piety. For this reason does His Holiness Pius XI so earnestly urge the oecumenical unity of the Church to be promoted “not so much by disputation as by the example of a holy life.”² Here indeed we find the glorious expression of the true doctrine of the mystical body of Christ, of manifestations of its vital activities; herein we find the true organic collectivism of the Church of Christ. Let us observe the admonition of St. Augustine to love this Church, to be in such a Church, to *be* such a Church.³ Let us throw open, and at the same time illuminate, the mystical temple of the Church of God, the house of the living God, by restraint and piety in doctrine and by the example of holy living. So shall we, invincibly and sweetly forestalling many doubts of our Oriental brethren, draw them to cherish union in Christ. For the nearer to Christ, the nearer to unity.

ISLAM FACES THE MODERN WORLD

EDITOR'S NOTE.—In publishing articles dealing with Islam we are but following the example of the Oriental Institute in Rome which includes this subject among its studies.

OF all the great religions of the world, Islam is the first to attract the attention of travellers who cannot but be impressed by the fanatical devotion of many of its adherents. To-day this great eastern religious communion is faced by two disruptive forces, the invasion of western civilization and ideas, which are permeating the eastern soul, and secondly the spread of rationalistic atheism from Russia.

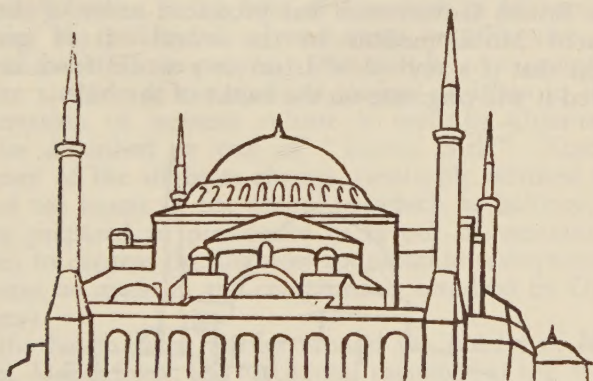
¹ Eph., IV, 12, 13.

² Encyclical *Ecclesiam Dei*.

³ Sermon 138, 10. P.L. 38, 769.

Once when the present writer was discussing the Mohammedan problem with a friend of his, who is a prominent Protestant missionary in the East, he was surprised to hear this learned authority refer to Islam as the Freemasonry of the East. On another occasion an English lady who had adopted the Islamic faith gave as her reason for doing so that it was the simplest religion that she could find.

It is true that the Mohammedan religion demands of its adherents the profession of pure monotheism. A combination, however, of historical events and differences of opinion regarding the interpretation of Quoranic texts has led to an enormous variety of theological opinion and speculation and to the creation of many forms of Islamic thought.



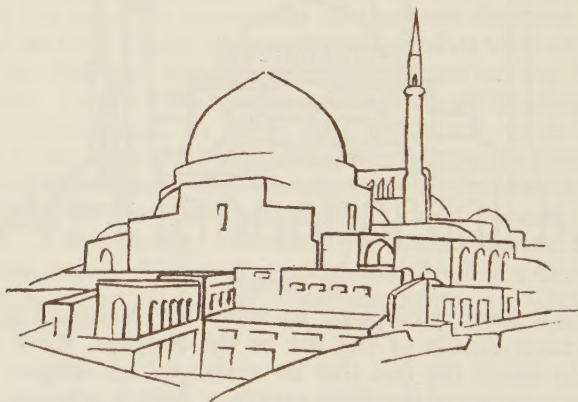
ST. SOPHIA

Without here attempting to solve the historical problem of the exact details of the life of the Prophet, there can be no doubt about the fact that he envisaged his religion as the national religion of the Arab people. And in whatever clime the sons of the Prophet are to be found there the study of the Arabic language is considered a solemn religious duty. An exception may perhaps be made of modern Turkey.

Mustapha Kemal Pasha, the child of the streets, whose indomitable courage and perseverance was largely responsible for the failure of the allied powers to capture Gallipoli during the war, and who to-day is absolute dictator of modern Turkey, all that remains of the great Ottoman Empire, professes the Mohammedan religion. His religious policy differs vastly from that of the great Muslim leaders of history. Many of the great warriors of Islam cared little for the observance of the letter of the law as prescribed by the saints and sages of the Mohammedan world. It would appear that the leader of modern Turkey has not changed in this regard,

but he has introduced, being largely influenced by western thought, many innovations into the religious life of his country that are extremely shocking to Mohammedan theologians. Amongst these must be numbered the public reading of the Quoran in the Turkish language. Advocates of these enforced "reforms" excuse them on the grounds of progress.

In Egypt, while the vast majority of professing Mohammedans are completely indifferent to the observance of all religious practices, a small body amongst the educated youth of the country appear to be equally attached both to western ideas and to the Islamic faith. Under English influence Egypt has gradually been reorganising herself into an up-to-date modern state. The educational system inaugurated by the British Government has produced many of the most cultivated Mohammedans in the world. It is generally thought that if a revival of Islam as a world force is to be expected it will originate on the banks of the Nile.



MOSQUE OF MASJID-I-JAMI AT ISPAHAN, PERSIA

Western missionaries in the Mohammedan countries that border on the Mediterranean basin, and in Persia and India, have little hope of obtaining converts to Christianity from amongst the sons of the Prophet in those lands. Islamic civilization tends to erect a barrier between its followers and those of other faiths, and at the same time is capable of uniting in one fold all races of mankind. Intrinsically eastern in character, the western missionary can hardly penetrate into the fanatical mentality of these people whose Islamic faith is traditional. The only hope for their conversion is the organisation of missionary effort amongst Oriental Christians who have themselves, to a certain extent, become imbued with the mentality that is peculiar to Islam.

On the fringes of Mohammedan influence where the religion of the Prophet is only partially established, and where the recently effected conversions amongst the indigenous peoples have not as yet succeeded in establishing a Muslim civilization, it will be noticed that large numbers of professing Mohammedans embrace Christianity. In these lands the Christian missionary will find plenty of work to do, while those who happen to be situated in the great centres of Islamic culture must be thankful that they have succeeded in establishing themselves therein, and are forced to be content to await the turn of events before they can hope to propagate the truths of the Gospel amongst their neighbours.

It is a question largely discussed among observers of the trend of eastern affairs whether the efforts of various missionary bodies in the field of education in Mohammedan countries has resulted in a weakening or otherwise of the religious belief of the people. It cannot be over exaggerated that the attitude of the spiritual leaders of Islam in face of this invasion of western culture is typically Oriental and may be described as one of "laissez faire." Absolutely intolerant of the slightest change, fanatically devoted to the least of the tenets of the school to which he belongs, he is neither prepared to pronounce in favour of westernization or even to express the slightest approbation (exception must of course be made to the compliments required by Oriental courtesy).

In the lands which border around the holiest of Muslim shrines, Mecca itself, the patriarchal existence of the Mohammedan tribes differs very greatly from the Utopia that might be conceived by western minds. To-day we have come to look on the slave trade as an abomination, monogamy has become the rule; in those lands plurality of wives is general and the slave trade is still carried on. These things may be largely excused by the conditions of life there prevailing. The question is whether we are to accept the often repeated objection of the opponents of the Mohammedan religion that it is a bulwark against all social advancement and culture.

No one who has come into contact with the dignified, honest and holy type of Mohammedan, generally father of a large family, can but be impressed with the high moral integrity that is combined with a deep and spiritual piety. Who can deny that many of the saints of Islam have actually and really achieved a state of sanctity and that they enjoyed a very real union with God. This impression becomes more and more intensified by association with Mohammedans.

Everything in the daily life of a pious son of the Prophet tends to lift his thoughts upwards. The appointed times of prayer, the ceremonial ablutions, and the various forms of

modest costume adopted in different countries, all tend to create a deeply religious atmosphere in the household. The public ceremonies in the mosques are most impressive in their simplicity. The writer has seen Muslims at prayer in the great mosques of India, as well as in the small mud-built mosques of central Africa; on each occasion he has experienced an almost irresistible urge to join with these simple peasants in their united act of adoration. Wherever the Mohammedan religion is strong, whether in the family, in the village or city, there it will colour the daily life of all those who come into contact with it.

It is very obvious that before western ideas can penetrate to any extent into the patriarchal strongholds of Islamic thought the Oriental habits of centuries must either be abandoned, or be subject to very drastic adaptation to modern circumstances. The millions whose only idea of education is to become proficient in classical Arabic, and whose thought has for centuries been moulded by one or other of the Mohammedan theological schools, can only adapt themselves to modern conditions by reducing their Islamic practice to some kind of monotheistic belief.

To-day the unbelieving sons of Islam are becoming more numerous, but they form an infinitely small proportion of the whole. The question that arises is how far this apostacy is due to contact with western thought. The great centre of rationalistic propaganda is to be found in Russia, formerly a bulwark of all that was both Christian and Oriental. Surely a religious doubt is not and never has been confined to the West. Let us therefore be careful not to put the whole blame for all irreligion in the East upon western influences.

It is only therefore patient and sympathetic study that will open the doorway for the penetration of Christian ideals amongst Muslim peoples. All thought of attempting to Christianize through a process of westernization must be abandoned. While the Oriental may admire the great successes of western civilization he cannot adopt that which is intrinsically foreign to himself. Catholicism is for all nations and all peoples; the Muslim is very ready to admire the beauty of the spiritual life of the great saints of the Church, he readily understands a life of prayer and sanctity and is capable of appreciating the beauty of holiness, but his attitude towards all these things must be understood to be Oriental.

B.B.

H.E. CARDINAL TAPPOUNI, SYRIAN PATRIARCH OF ANTIOCH

EDITOR'S NOTE.—We announced in our last issue that the Catholic Syrian Patriarch was among the new Cardinals appointed by the Pope. This adds to the number of non-Italians in the Sacred College, a thing which always seems to please English and American non-Catholics.

At the same time it may seem strange that such an important prelate as a Patriarch should be made a Roman Cardinal. It is true that the dignity of the Cardinalate as it now exists is not as ancient as that of the Patriarchs who in the early ages ranked second only to the Pope. But for many hundreds of years a Cardinal has held a position by no means only limited to Rome and on the other hand the position of a Patriarch, even among the Orthodox, has become to be considered more as that of a leader of a National Church than as one of the five first bishops in Christendom.

The following will show how much the East appreciates this action of the Holy Father in honouring their Patriarch. The Orthodox Christians of Beyrut and Syria insisted on being represented on the committee for organisation of his reception.

First a short biographical sketch of the new Cardinal from Father G. Khouri, the Catholic Syrian priest in Paris:

"Gabriel Tappouni was born at Mosul on 3rd November, 1879. His parents were David Pierre Tappouni and Madame Amina, née Soleiman Zebouni (of the family of Mgr. Joseph David, archbishop of Damascus and celebrated for his scientific and theological studies).

"The family of Tappouni, converted from Monophysitism to Catholicism in 1772, was noted for its adherence to the Church of Rome and its defence of the dogmas of the Faith.

"When Gabriel was 13 years old, he entered the seminary of the Dominicans at Mosul, and made there his primary and secondary studies, his philosophy and theology. On 9th November, 1902, he was ordained and took as his own the name of his grandfather—Dominic.

"(With the Syrians, as with the Greeks, the ordinant's name is usually changed at the moment of ordination. Sometimes the name given to the candidate is left to his choice, but usually it is conferred upon him at the ceremony.)

"Father Dominic Tappouni after his ordination remained with his tutors and for six years helped them in their work of preparing young levites of the Syrian and Chaldean Churches. The Archbishop of Mosul, seeing his capabilities, entrusted to him at the same time the direction of the Syrian secondary schools of the diocese. For six years Father Tappouni directed the schools of the diocese with great zeal and wisdom, refusing to accept any remuneration.

"In the midst of his many occupations, however, Father Dominic dreamed of solitude and retirement. To consecrate himself to silent work and to meditation had for him

an irresistible attraction. He wished to leave the world in order to immure himself in the convent of Mar Behnam. But Providence had other plans for him. The Apostolic Delegate of Mesopotamia, Mgr. Drure, had for a long time recognised the young priest's rare qualities. He attached him to himself as Secretary of the Delegation. The post was a delicate one. M. Tappouni understood it. He put into it all his intelligence, knowledge and keenness. His fine diplomatic qualities revealed themselves, and Mgr. Drure was as full of joy as of anxiety when in 1913 he learned that the Syrian Episcopal College had chosen his secretary to be raised to the bishopric. For seven years the heavy burden of the Apostolic Delegation had for the most part rested on the shoulders of young Tappouni. Would it be possible to find someone as capable to replace him? He did not, however, place any obstacle in his way, and in January, 1913, the new candidate was consecrated by his predecessor, the great and learned Mar Ignatius Rahmani, and was sent to Mardin as Patriarchal Vicar.

"The value of a man is shown forth only by the test of suffering. Suffering seemed to have passed Mgr. Tappouni by, only now to batter him all the more savagely.

"Persecutions against the Christians were raging in Turkey. By degrees Mgr. Tappouni's flock were deported and massacred. It was the same with his clergy. Of all the priests of the Patriarchal Vicariate, there were few who escaped the sword of the executioner. The bishop's heart became sad. For a long while his palace no longer belonged to him. From the beginning of the war it was turned into a hospital where he received and cared for those whom the persecution had partially spared. Provisions were distributed regularly to the poor and needy, and often when there was not enough, the worthy prelate deprived himself in order to give comfort to the unfortunate people who asked him for help. Many times he was himself arrested and taken before the judges. His tact, wisdom and diplomacy saved him on every occasion. However, the Turks vowed his doom. A plot was invented to the last detail and it was imputed to the holy bishop. His Turkish janissaries dragged him to prison. Outrages, sufferings, blows, privations, nothing was spared him. The crime of high treason of which he was falsely accused could bring him to his death, so they sent him to Aleppo to come before the military tribunal. His execution was imminent, but Providence disposed otherwise. He escaped the hands of his executioners. By what miracle their eyes were opened is not known. Mgr. Tappouni was vindicated and he returned, surrounded with honours, to Mardin, capital of his Vicariate.

"In May 1919 he was nominated Vicar Patriarchal for the Archdiocese of Aleppo, the see of which was then vacant, and on 24th February, 1921, the Episcopal College unanimously elected him as titular of this see. The task was hard, for the war had laid waste to everything. But heavy tasks did not dismay a man like Mgr. Tappouni. They served only to brace and stimulate him. For eight years he ruled his diocese, then in 1929, on the death of His Beatitude Mar Rahmani, Patriarch of Antioch, the Episcopal College under the presidency of its senior member, Mgr. Nouri, enthusiastically appointed Mgr. Tappouni to succeed him. Aleppo, greatly rejoicing at the honour done to its Archbishop, sent in a petition asking that the new Patriarch keep the Archdiocese of Aleppo so that he might continue to govern it directly as in the past, so grateful were the inhabitants of the diocese for the good that he had wrought among them. The new Patriarch was not at all willing, however, to act contrary to the canons of the Synod of Charfeh, and he nominated a successor to the see of Aleppo.

"Mgr. Tappouni was elected to the Patriarchate on 24th June, 1929, at Charfeh. On the 30th of the same month the enthronement took place at the Patriarchal Cathedral at Beyrut and the bishops came one after another to take the oath of fidelity and obedience. On 16th July following, the Sovereign Pontiff confirmed the election, and on 16th August, the new Patriarch received the pallium of confirmation from the hands of the Holy Father."

The continuation of the narrative is from a letter of Father Elias Tanbe, a Melkite priest in Beyrut. He speaks of the way in which the Patriarch was received when he had been appointed a member of the Sacred College of Cardinals.

"Wearing the holy Purple he is more than ever hero of all the Levant. Mohammedan Irak, previously under British protection, especially Mosul, his birth-place, is very proud of him. The King, His Majesty Ghazi I, has had his gracious congratulations sent by his chamberlain, and his ambassador at Rome sent his thanks to H.E. Cardinal Sincero for this tremendous favour conferred by the Holy Father on the East in general and on Irak in particular.

"There were visits from all the important people up to the time when Monsignor went to Rome. The President of Lebanon went to see him twice. The President of Syria and his Prime Minister wearing turbans, both Mohammedans, came from Damascus on purpose. M. Lebrun telegraphed through the High Commissariat, and there were telegrams and letters from Cardinals, Bishops and others, from Rome, Italy, France, Poland, Canada and elsewhere.

"The new Cardinal was himself astonished: 'I would

not have thought,' he said many times, 'that this was so important.'

"But what interests the Church most of all is the satisfaction, expressed spontaneously and in no uncertain terms, by Orthodox and even non-Christians of seeing the East thus placed by the Holy Father on an equal footing with the West. If our dear brethren can be convinced of this truth, what an old prejudice, the most deep-rooted of all, will be removed. Is the Holy Father anticipating this happy and splendid result?"

And this last extract from a Review of the Coptic Clergy, Cairo.

"We are most happy that an Eastern Patriarch now receives such a great honour and now holds such a great position. Thus the Eastern Clergy is now equal to the Western Clergy and once again reappears the hope of seeing the revival of the East's prestige, of the East where in days of old, shone forth so brightly the light of religious science. Our heart is most grateful to the Sovereign Pontiff the most holy, the most venerable Pope of Rome, who has deigned to regard the East with such kindness and esteem. The Pope rewards one's merits without respect of persons."

THE SYRIAN LITURGY

IV.—THE SACRED VESSELS AND ACCESSORIES.

17. *Paten* (pinko, πίναξ; piyalo, pilaso, φιάλη; k'phophto). A round dish about 7 inches in diameter, the edge of which is turned up; the depth is about 1 inch.

Chalice (koso). Of the same form as the Latin.

Star (kaukbo). Composed of two hoops of metal crossed and fastened together in the middle. It is used to prevent the veil of the paten, when this and not its metal substitute is employed, from touching the consecrated Host. When not in use it is folded up.

Spoon (tarwodho; kalb'tho, "tongs," see Isaias vi, 6, 7). Used to communicate those in holy orders, the particles of the Host being put into the mouth from the chalice by its means. The priest uses it to communicate himself.

Sponge (espugo, σπόγγος). Used to cleanse the chalice at the ablutions. In places distant from the sea but also in Malabar the Jacobites use a piece of silk; hence the Syr. have taken the Latin purificator, though the name "sponge" is retained.

Cushion (gomuro, "perfecter"). A small cushion on which to rest the spoon and with which to wipe the fingers and

mouth. It is used to purify the paten. It is almost obsolete among the Syr. The Jacobites sometimes touch the mouth of the newly baptized infant with it in lieu of Communion.

"*Deaconess*" (m'shamshonitho). A small finger-bowl of metal in which the wine and water are mixed before being poured into the chalice. It is then filled with water, in which the priest washes his fingers whenever he has touched the Mysteries. Obsolete among the Syr.



Mar Ivanios wearing the wide-sleeved outer coat and on his head the schema. The name Ivanios is from the Greek form of John and is applied to St. John Chrysostom in particular, the Baptist and the Apostle being known by the Semitic form of the name.

Veils (singular, shushupo). These are three in number :— (a) of the paten, (b) of the chalice (huppoyo.) They are about 8 inches square, made of a pliant material and coloured. Occasionally the veils are smaller with a flap on each of the four sides. In richer churches a metal dome or crown is substituted.

(c) of the paten and chalice (annaphuro, ἀναφορά; 'aimo, "cloud"; keltho; p'roso; shushupo). Usually this is now smaller than the ancient veil, which originally covered the altar and was lifted up by the priest and deacons at the beginning of the dialogue before the Preface. It is said to be of the old size in Mesopotamia.

Fan (marwah'tho). This consists of a metal disc modelled in the form of a seraph's face and wings with bells attached, fixed on a staff. They are used in processions and in the

solemn parts of the Mass. When not in use they are leaned against the sides of the altar.

Cymbals (zezle). These with the noqusho, a brazen cup fitted with a handle after the fashion of a tongueless bell and struck with a metal rod, are used at the solemn parts of the Mass, viz., the Sanctus, the Words of Institution, the Invocation of the Holy Ghost, the Elevation, and the blessing before the Communion of the people. In Malabar apparently also at the Trisagion.

Censer (pirmo). In shape like the Latin, but with shorter chains and ornamented with bells and usually swung at the whole length of the chain by the person incensing.

V—THE EUCHARISTIC LITURGY.

INTRODUCTION.

18. The usual Syriac word for the Eucharistic Liturgy is qurobho, "approach" (cf. προσαγωγή), derived from the same root as qurbono, "oblation"; in practice it means "offering." The Mass also is quddosh roze, quddosho, "hallowing of the Mysteries, hallowing," and the verb qaddesh is used absolutely for saying Mass. Quddas is the word for Mass among all Arabic-speaking peoples.

The Mass consists of the Ordo communis (tukkoso dh'-qurobho, "order of offering"), which is the same for every Mass, and of the Anaphora (annaphuro) beginning with the Prayer before the Peace and ending with the Prayer of Inclination after the Thanksgiving. The Anaphora thus very roughly corresponds with the Latin Secret, Preface, Canon, introduction to the Paternoster with the prayer following it, and the Postcommunion. The norm, as already stated, is the Anaphora of St. James, "which he heard and learnt from the mouth of the Lord," but this is not in daily use. A number of Anaphoras following its general tenor have been composed at different times. Of these the greater number survive only in old manuscripts; a few, perhaps a dozen or so, are in use, many of them quite short. An English translation of the Mass is to be found in Brightman's *Liturgies Eastern and Western* (Oxford, 1896); the diaconica, however, are not Jacobite but Maronite. Another translation is to be found in Howard (*op. cit.*).

19. Before describing the order and ceremonies of the Mass it is desirable to define certain liturgical terms of frequent occurrence.

1. Hussoyo, "propitiation." A prayer recited originally during the burning of incense below the altar. It differs from other prayers in its composition and consists of three main parts:—

i. *Proem* (p'rumiyon, p'romiyon, προοίμιον) or introduction. This is usually preceded by the diaconal exclamation "Stomen kalos" and the response "Kyrie eleison," and always by the koruzutho ("proclamation") or shuroyo ("beginning") of the hussoyo, namely "Glory and confession and magnificence and praise and exaltation without ceasing always at all times may we be accounted worthy to send up," the Proem beginning with the dative case.

ii. M'hass'yono hokhil, "Propitious therefore." The middle portion which, however, is said only on certain occasions.

iii. Sedhro, "order" (of incense). A long prayer in prose or verse. The verb s'dhar is used absolutely with the meaning "he said the sedhro."

At the end of the sedhro on certain occasions is said the huttomo or "seal," namely "From God may we receive propitiation of offences and forgiveness of sins in both worlds for ever. Amen." This and the koruzutho are said by the pontiff, if present.

The hussoyo is often called sedhro or even p'rumiyon, the whole from the part. It frequently is followed by the :—

2. *Qolo*, "voice," "tune." A series of short anthems, each known as baito, "house" (cf. stanza), on a framework of hemistichs (pethghome) usually from the psalms with "Glory be to the Father and to the Son and to the Holy Ghost" and "From everlasting and unto the age of ages. Amen." Occasionally the two clauses of the doxology are all the verses that survive. The qolo following the sedhro normally consists of four anthems.

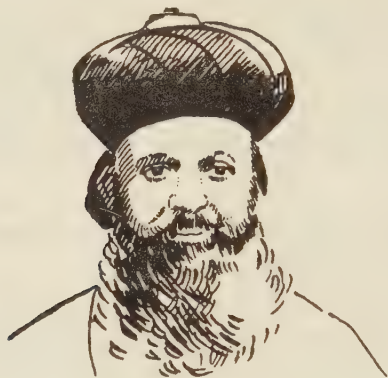
3. *Prayer of the Incense* ('etro, "smoke"; prayer of the smoke; prayer of the pirmo, i.e. of the censer or incense; prayer of the qubbol pirmo, "acceptance of incense"). It is short. If the pontiff be present, he says it.

4. 'Eqbo, "heel, end." A short anthem of a single verse in the Syriac measure (teste the late patriarch Rahmani) at the end of certain movements; it is said when there is no metre preceding. This is the anthem wrongly headed "examination" in Howard and in Brightman, *op. cit.*, pp. 72, 76, 108.

In addition to the above occur the following :—

5. *Kathisma* (qathisma) or *Stichon* (stikhon, estikhon). Originally an anthem of Greek provenance similar to the Byzantine short piece of the same name, but now difficult to distinguish from other like compositions. In British Museum Add. 14504 (ix cent.), 14505 and 17135 (x cent.), it appears in connection with the "Lauds," i.e. psalms 148, 149, 150, and 116, at Mattins. Add. 17232 (A.D. 1210)

and 17252 (xiii—xiv cent.) indicate certain *kathismas* as proper to be sung at the Communion as *shubbohos* (section 36).



THE JACOBITE PATRIARCH.

... Over the schema he wears the *kussitho*, literally "covering," a turban ending in a point, of fine folds of black cloth stretched on a frame. In Jerusalem and Damascus the Jacobite clergy early in the present century wore the Greek *kalymaukion* or cylindrical hat, as do the clergy of the Syrian Catholic patriarchate. The Catholic pontiffs have a ball on the top, and on solemnities a coloured band round the bottom of the hat. It is worn over the schema. Neither this nor the Jacobite turban is a liturgical headdress.

At the present day in the Office and in services assimilated thereto the *kathisma* or *stichon* either (1) resembles the Byzantine *sticheron*, a number being inserted after verses of a psalm sung "on the *kyklion*" (v. section 46) towards its end, as in the Consecration of a bishop, or (2) is equivalent to an *'eqbo* (q.v.), sung after the "Gloria" of a psalm similarly chanted. Sung in this second way *stichons* appear in the "Greek Canon" (v. section 52), the Magnificat, and the Beatitudes in the Consecration of the Chrism (Bodleian Hunt. 444).

This species of anthem also is used in the Mass:—

(1) *Kathisma* of the *Qurobho*, sung at solemn Mass during the offertory prayer "The memorial" (section 25). This in the Syr. Diaconale is styled *takhshephtho* (section 47).

(2) *Stichon* in lieu of the *qolo* after the Gospel. That in a Jacobite Diaconale of 1902 is identical with a *takhshephtho*, Mode II, 5, in the Syr. Festal Breviary.

(3) The name *kathisma* is applied to the diaconal proclamation "on the step" after the Creed, sung at pontifical Mass by the clerks.

(4) The qatholiqi during the Fraction in the Jacobite Diaconale referred to has the alternative title of kathisma. As has been seen, a kathisma could be sung during the Communion as a shubboho, and as a shubboho can be used for the qatholiqi the interchange of names is intelligible.

The difficulty of differentiating between the kathisma and the takhshephtho is obvious. Collections of these appear in old manuscripts under separate headings, but in Add. 17252 one kathisma at least is found elsewhere as a takhshephtho and another to be used as a shubboho is labelled takhshephtho. This last name, "beseeching," presumably indicates the contents of the piece. The Jacobite Diaconale of 1902 applies it to the petitions of the litany which concludes the qatholiqi, yet it calls the final one "the seal of the kathisma."

5. *M'anitho*. This consists of a hemistich (pethghomo) from a psalm, which is the theme, followed by a single stanza or anthem. A collection of anthems of this form, translated from the Greek, is attributed to Severus of Antioch and others; in British Museum Add. 17134 (vii cent.) some are called by the Greek name "antiphona," of which the Syriac title may be a translation. The same manuscript contains other anthems without the hemistich and sometimes very short, also styled *m'anitho*.

The *M'anitho* or Anthem of the Qurobho at solemn Mass is chanted alternately by the two divisions of the choir; if this practice is ancient it may explain the term "antiphonon" mentioned above.

M'anitho is the name given in British Museum Add. 14503 (x—xi cent.) to the qolo in the Office and according to Payne Smith, *Thesaurus Syriacus*, 2930, to the 'enyono (v. section 46). Such terminology is unusual.

20. The following is a translation of the hussoyo "of penitence" and the connected formulae in the early part of the Mass.

Glory and confession etc. *Proem*. To the one merciful Father who heareth sinners that cry to him, the one gracious Son who receiveth penitents that knock at his door, the one holy Spirit who pardoneth debtors that beseech him; him befitteth glory and honour at this moment and at all feasts and moments and hours and times and all the days of our life and for ever. Amen.

Sedbro. O God who art gentle and kind, humble and a lover of man, who delightest in mercy and not in sacrifices and who lovest a contrite heart rather than burnt offerings and receivest a humble spirit rather than the blood and the smell (of the fat) of bulls and fat lambs, receive our spiritual

sacrifice at this moment on thy reasonable altar and account us worthy to present unto thee our souls, a living and acceptable sacrifice, pleasing to thy will in reasonable service, and to sacrifice unto thee spiritual sacrifices in a contrite heart and a humble spirit on the altar on high; and may we be unto thee a flock resplendent and stainless, that being changed with a new change and strengthened as neophytes for the new world with souls reasonable and wise with the fair lamps of faith we may all be accounted worthy to say, Glory to the Father and to the Son and to the Holy Ghost world without end. Amen.

Qolo. (1) At thy door, O our Lord, do I knock and from thy treasure-house do I ask mercies. I, a sinner of years, have turned aside from thy path. Grant me to confess my sins and to turn from them and to live in thy grace. (2) At what door shall we go and knock save at thy door, O gracious one our Lord, and whom have to plead with thee for our error if thy mercies plead not with thee, O King whose honour kings worship? *Glory be to the Father and to the Son and to the Holy Ghost.* (3) Father and Son and Holy Ghost, be thou to us a high wall and a house of refuge from the evil one and from the powers of him who striveth with us; with the wings of thy mercies protect us when the good are separated from the wicked. *From everlasting and unto the age of ages. Amen.* (4) May the voice of our prayer be a key which openeth the door of heaven and may the archangels say in their ranks, How pleasant is the voice of the children of dust and may the Lord answer swiftly their petitions.

Then O our Lord, have mercy on us and help us.

'Etro ("Smoke"). May the savour of our prayer be pleasing unto thee, O my Lord, at all times and may the smoke of our incense be for thy satisfaction and be thou reconciled unto thy creation thereby for thy mercies' sake, now and at all times and world without end. Amen.

'Eqbo. O Christ, who didst receive the offering of Melchisedech the great pontiff, receive, O my Lord, the prayer of thy servant and pardon the offences of thy flock.

Kyrie eleison (thrice). O our Lord, have mercy upon us. O our Lord, be propitious and have mercy upon us. O our Lord, hear us and have mercy upon us. Glory to thee, O our Lord (twice). Glory to thee, O our hope, for ever. *Pater noster*, etc.

Huttomo ("Seal"). Lamb pure and unspotted, who didst offer thyself to the Father an acceptable oblation for the pardon and salvation of the whole world, account us worthy to offer unto thee ourselves a living sacrifice pleasing to thee and imitating thine immolation for us, O Christ our God, for ever. Amen.

The following qolo from the Second Teshmeshto of the Mass contains the hemistichs :—

Praise, O ye righteous, the Lord. (1) With the smoke of incense may there be a memorial to the Virgin Mary Mother of God. *Praise him, all ye nations.* (2) With the smoke of incense may there be a memorial to the holy prophets and apostles and martyrs. *Glory.* (3) With the smoke of incense may there be a memorial to the doctors and the priests and the just and the righteous. *From everlasting.* (4) With the smoke of incense may there be a memorial to the holy Church and to all her children.

21. The word *teshmeshto*, “service,” is applied not only to the canonical hours and other services but also to what really is a miniature Office. It is frequently in use, and may consist of a psalm, the hussoyo (proem and sedhro), a qolo, the prayer of the “smoke,” a bo’utho (v. section 47) or ‘eqbo, and the “seal.” But the first and the last sometimes are absent. The original “service of psalms” corresponded with the Byzantine ἀντίφωνα and the similar beginning of the East Syrian Liturgy. By the sixteenth century it had been duplicated, the preparation of the oblata, the offertory, and the vesting being intercalated in the First and Second Teshmeshtos so formed.

The two Teshmeshtos, unless the Mass be celebrated with great solemnity, are said while the Office is recited by the choir. As a rule the priest begins the Anthem of the Qurobho immediately after Sext. On all days of Lent with the exception of Saturdays and Sundays, on Holy Saturday, and on the Vigil of Christmas the Mass follows Vespers, and on Easter day Mattins.

22. The *vernacular* used by the Jacobites of the old Turkish Empire is Arabic, and in some localities Kurdish or Turkish. Those of South India and the Mal. employ Malayalam. The use of the common tongue among the Syr. is more restricted than among the Jacobites, Syriac being retained exclusively where Arabic is not spoken. In the Mass and Office Arabic can be used for the lessons, the Prayers of the Beginning and of incense, the hussoyo, the Lord’s Prayer, the Creed, and other portions said aloud. On great feasts the Gospel at Vespers and at Mass is to be read first in Syriac, then in Arabic. On the Vigil of Christmas, Holy Saturday, and the first Saturday of Lent, i.e., the feast of St. Ephraim, the whole Mass is to be in Syriac. The Office being largely composed of Syriac poetry has preserved the original language to a great extent, Arabic being forbidden where the Syriac is in metre.

23. Gregory Barhebraeus, the great Jacobite canonist of the thirteenth century, prescribes the *sign of the cross* to be

made "from the forehead to the breast and from the left to the right" (*Nomocanon*, V, 5). The Syr. make it with the open hand "more Romano" in view of the Jacobite practice of using one finger, the middle one, in token of their heresy. But at Jerusalem, at least, they cross themselves joining the first two fingers and thumb. When blessing things, they do not make a cross over the object with two movements of the hand as do the Latins, but with four, punctuating as it were the extremities of the cross with dots; the two fingers and thumb are joined as in blessing themselves. Bishops in blessing persons and things use the manual cross, even at the Recital of the Institution.

Information touching "worshipping" or profound inclination is given under the heading of the Divine Office.

PROTHESIS AND OFFERTORY.

24. The priest begins the First Teshmeshto of the Mass with the Prayer of the Beginning and ps. 51, "Miserere," standing¹ before the gate of the altar. He then begs the prayers of the assistants, enters the sanctuary, worships, goes up to the altar and kisses it. Each action, as throughout the Mass, is accompanied by a short prayer. He then lights the candles, first (a) that on the right, then (b) that on the left. The formulae are :—

(a) In thy light do we see light, Jesu full of light, who art the true light that enlighteneth every creature; enlighten us by thy glorious light, O effulgence of the heavenly Father.

(b) Sacred and holy, who dwellest in the abodes of light, take from us all evil passions and hateful thoughts; grant us that in purity of heart we may do the works of righteousness.

Next comes the prothesis. The priest spreads the square of coloured material (Syr. the corporal), and uncovers and arranges the vessels with the sponge, spoon, etc., the paten on the left and the chalice on the right.² The "seals" or cakes are now arranged; if they are many, they are placed on the four sides of the paten crosswise, if few one over another.³ The wine and water are mixed in the "deaconess,"

¹The Jacobite priest during this prayer and psalm squats upon his haunches. The numeration of the psalms in these articles is that of the Syriac P'shitto.

²The Mal. Mass-book of 1934 is alone in placing the paten in front of the chalice here. This is in accordance with Canon 4 of John of Harran (ob. 1165), though contrary to the general practice which is described by Dionysius Barsalibi (ob. 1171).

³So Syr. Missal 1922. Some modern Jacobite Mass-books have "If the paten be large let him arrange (the 'seals') on the four sides crosswise, and if small one over another." As rubrics neither this nor that given in the text appear to be ancient, and other modern books do not contain

by the Jacobites in equal quantities, and then poured into the chalice; some Jacobite books provide for a further quantity of water to be added to the mixture in the chalice with the Monophysite formula "Unite, O Lord God, this water with this wine as thou didst unite thy Godhead with our manhood." The manner of arranging the spoon etc. differs in the books as to some extent do the prayers. The prothesis ends with the covering of the paten and chalice with the small veils. The priest then descends from the altar and recites the proem and sedhro "of penitence" with the rest of the Teshmeshto (v. section 20).

25. After the Prayer of the Beginning of the Second Teshmeshto the priest goes to the diaconicon, takes off his outer garment, and puts on the vestments. He then comes before the altar within the veil and prays for himself. He next kisses the step, goes up to the altar, uncovers the paten and chalice, and crossing his right hand over his left takes the paten in his right and the chalice in his left and holds them so crossed while he recites a long offertory prayer beginning "The memorial of our Lord and our God and our Saviour Jesus Christ do we commemorate, and of all his saving dispensation on our behalf" (m'dhabb'ronutho, "economy"; methdakhronutho, meth'ah'dhonutho, "commemoration"). In this he remembers "our father Adam and our mother Eve," the Mother of God, the saints and the departed, and in particular those for whom he offers. He then covers the Mysteries with the anaphora or great veil, comes down from the altar, sets on incense and says the proem and sedhro. Going up again, during the qolo (for the text see section 20) and the rest of the Teshmeshto he incenses the Mysteries, the altar, and the people. During the two Teshmeshtos the veil is drawn.

The position of the prothesis and vesting given above is not everywhere the same. In some places the prothesis follows the vesting in the Second Teshmeshto, in some the vesting precedes the prothesis in the First.

H. W. CODRINGTON.

(To be continued).

them. The wording of both is derived from a canonical decision attributed to John of Tella (ob. 538): "If the paten be large and the bread offered (q'sotho) much, arrange on the four sides crosswise; and if small, place the seals over one another" (*Nomocanon*, IV, 4). This is repeated in Canon 4 of John of Harran. Normally nowadays one cake is used by the Jacobites, Communion by the people being rare. Some modern books prescribe that the "seals," if more than two, are to be uneven in number; others (Renaudot, *Lit. Orient. Collectio*, II, p. 13) that the number can be even or uneven, as need may be. On this Barhebraeus says "We have received no command" (*Nomocanon*, IV, 1).

REVIEW OF REVIEWS

EDITOR'S NOTE.—In each April issue we intend to review certain periodicals of the past year, not so much with a view to criticising their contents as to give our readers an idea of current opinion on Eastern Church matters. Comment of course will be necessary on occasion.

CATHOLIC REVIEWS.

IRENICON,¹ the interesting Review published in French every second month since the year 1923 by the Benedictine Fathers of Amay in Belgium, continues its noble apostolate, paving the way of peace between the Eastern and Western Churches.

We point out the following noteworthy articles published in *Irenicon* during the year 1935.

The first number, January—February, starts with a comprehensive historical account of the Greek monastery of St. Catherine on Mount Sinai by Professor E. G. Pantelakis of Athens, charged by the Patriarch of Constantinople with the new critical edition of the Liturgical Books of the Orthodox Church. Professor Pantelakis's description of Mount Sinai is most vivid; it conveys to the reader a complete idea of what monastic life is like nowadays in the East. Most important are the historical notes given by the author on the practical interest the Popes have ever taken in the vicissitudes of the monastery. Dr. A. Baumstark continues his serial on the Eastern "Rites and Liturgical Feasts."

Number 2, March—April, contains a splendid study on "New Dogmas" by Dom Anselm Stolz. He discusses with great lucidity of style the important question as to when new dogmas should be the object of Papal infallibility. Some theologians will perhaps deem his conclusions too restricted. In the same number Dom C. Lialine in his article "Rite, Spirituality and Union" analyses Fr. Tyszkiewicz's essay on Russian spirituality and sanctity.

In Number 3, May—June, Dom Oliver Rousseau contributes an article on Humanism and on its ideals and effects on modern theological thought. Madame E. Behr-Sigel begins a series of articles, of really absorbing interest, on Russian Hagiography, that is, on what we should call the process of canonization of Saints in the Orthodox Church of Russia. The series is continued on pages 581 to 598 of the November—December Number, and is not yet complete.

Numbers 4 and 5, July—October. Two Dominican Fathers, M.-J. Cougar and G. Rouzel, deal with Möler's opinions and with Orthodox ecclesiology; moreover, they treat of the organic unity of the Catholic Church accord-

¹ We hope to translate some of these articles at a future date.—EDITOR

ing to the author. They cover pages 321—330 and 457—486. It is a masterly treatment of a very practical question. D. Th. Belpaire contributes a well digested monograph on the life and work of the Anglican Bishop Charles Gore (1853—1932).

The last Number, November—December, is mostly taken up with reviews and documents relating to the work of the Union—*pro Ecclesia Orientali*—during the year 1935.

DOM ROMANUS RIOS.

ECHOS D'ORIENT. We propose to give a short objective account of some of the articles appearing in *Echos d'Orient* for the first three numbers of 1935. The last has not come to hand.

The January—March, April—June issues contain “La récente évolution des Eglises orthodoxes” (1914—1934) by J. Lacombe. It is a most instructive history of Orthodox changes, trials, dissensions, attempts at union, in the new era which has set in since the War.

From the January—March number comes also a magisterial article by V. Grumel which passes in review the thesis of Père Guichardan, “Le problème de la simplicité divine en Orient et en Occident aux XVe et XVIe siècles : Gregoire Palamas, Duns Scot, Georges Scholarios.” He concludes with a diagram, Palamas-Scholarios-Scotus-St. Thomas, but placing Scholarios near to Palamas.

Père Grumel also contributes in April—June an important piece of historical criticism: “L’encyclique de Photius aux Orientaux et les patriarches de Constantinople Sisinius II et Sergius II.” There is a widely spread dictum among historians—starting from Baronius and Allatius—that the famous encyclical (Photius’s first open attack upon the Roman Church) was sent out again, with a mere change of signature, by Sisinius II. Père Grumel shows that this tradition, which had already met with opponents among the Bollandists, is based on nothing better than a very dubious attribution in one manuscript. The same story with regard to Sergius II seems to originate from a slip of memory on the part of Baronius.

The same issue contains by E. M. Jugie “Les oeuvres pastorales de Gennade Scholarios. Précisions sur ses trois patriarchats.” The fourth volume of “Oeuvres Complètes de Gennade Scholarios,” which has now been published, gives a number of hitherto unprinted pieces. Père Jugie, who is one of its editors, here provides an account of the works written by Scholarios in virtue of, or on occasion of, his office as Patriarch of Constantinople.

Père Jugie is also represented in the July—September number with an account of the important "*Liber ad baptizandos*" of Theodore of Mopsueta which has lately been published by M. Mingana, with an English translation of the Syriac, in "*Woodbrooke Studies*." The Christology of the work, as Père Jugie shows by quotations, leaves no doubt that Theodore was the real father of Nestorianism. But there is also much of interest to the historian of dogma in the passages which he quotes on the Real Presence, the meaning of the *Epiklesis* and auricular confession.

We owe to Pierre Duthilleul a very able critical discussion entitled "*Les Sources de l'histoire des saints Cyrille et Methode*," which the historian cannot afford to neglect. Finally there may be noted an original contribution to the question of Byzantine chronology by V. Grumel in an article entitled "*L'Année du monde dans l'ère byzantine*."

DOM RALPH RUSSELL.

RUSSIE ET CHRETIENNE, published by French Dominicans from their centre for Russian studies at Lille, is a valuable review, appearing every two months, of great interest and importance for students of Eastern ecclesiastical affairs.

The issue for June 1935 saw the completion of a masterly series of articles, in which the whole history of the Russian Church was ably and sympathetically reviewed and from which one is able to understand the historical causes of the present painful position of the Orthodox Church vis-à-vis the Sovietic State and the Catholic Church. The author concludes that what is, more than anything else, withholding the faithful Christians of Russia from re-union, is a misunderstanding of the Roman position. There remains always a secret aspiration to unity which recoils however from what is regarded as the rationalism and dogmatism of Rome—a falling away from the Catholicity which the Russian Orthodox aspires to. The way to reunion therefore lies not in dogmatic discussion but in mutual explanation, in return to the older traditions of the Russian Church itself and in a development of the mysticism which was once the glory of Russia's monastic shrines.

The same number, June 1935, contains a fully documented account of the deplorable conditions, material, intellectual and moral, of the Soviet schools, now completely under control of the most anti-religious enthusiasts. Decrees are fulminated to alleviate the material hardships of the schools and parents are forced, in the cities at any rate, to send their children, but the pre-occupation of the Party with Communist propaganda effectually prevents any advance in the teaching of such subjects as Geography and History.

Meanwhile the attempt to replace Christian morality by a socialist counterpart is having its necessary but deplorable effect.

Nevertheless, as an article in the following issue points out, the religious aspirations of large numbers of the masses have not yet yielded to the anti-God propaganda. Though public celebration of feasts is rendered physically impossible, though church attendance becomes more and more difficult, there are yet eikons before which the faithful pray in their own homes and there are yet parents and grandparents who privately teach the rudiments of Christian Faith to their children. Workers can sit through a series of compulsory anti-God lectures without being in the least affected by them, and voluntary lecturers have found difficulty in finding an audience. Hence the concentration upon the maleducation of youth and the consistent effort to break down the discipline of the family, the results of which are on other counts intensely disliked and feared by the Soviet authorities themselves! Nevertheless they remain as irreconcilable to religion as ever.

J. Danzas, in September 1935, provides an account of the writings of the often overlooked thinker Vassili Rozanov, whom the author thinks will prove to be an inspiration to future generations of Russians living in a new, post-Bolshevist Russia, and who meanwhile is of greatest interest to those who wish to know the Russia of yesterday that they may understand her long-drawn-out agony of to-day.

Another feature of interest in *Russie et Chrétienté* is the recurrent review of gramophone records of Russian liturgical music, which one might suggest to students as a means for learning or making further progress in the language.

DOM THOMAS RIGBY.

NON-CATHOLIC REVIEWS.

THE CHRISTIAN EAST. Vol. XV. Nos. 1—4. 1935.

This is the Quarterly Review of the Anglican and Eastern Churches Association.

Previous to 1935 the review appeared under the editorship of the Rev. Canon J. A. Douglas and the Rev. R. M. French. The present series is under the direction of an editorial committee among whom are the Great Archimandrite, Michael Constantinides and the Rev. R. M. French. Canon Douglas is the secretary of the committee.

The review is principally devoted to chronicling the official or semi-official relations of the Church of England with the Eastern Churches (in particular with the Orthodox Church) when there is such matter to chronicle. Thus

during 1930 and 1931 three numbers were devoted to the Orthodox Delegation to the Lambeth Conference of 1930. When there is no such matter to hand, the review contains articles setting forth the Orthodox view in Theology and Church Government, and dealing with the present state of the Orthodox Churches in different countries—articles which are often most interesting.

In the numbers under review there are several such articles showing the present vitality of the Orthodox Church in different lands.

In the April issue there is an article on the Orthodox Church in Subcarpathian Russia by Father Savva Struve, the first part of which gives an account of events connected with the passing of some seventy villages of Catholics of the Byzantine Rite over to the Orthodox. Whatever be the truth about the persecution that led up to this schism, the writer seems not to realise that Catholic local authorities, civil and religious, and not Rome, were to blame for trying to make these people Magar or Slovak. This sad affair has been treated by Father Charles Bourgeois, S.J., in *Xaveriana*, January, 1933, (10 series, No. 109; Louvain, 11 rue des Récollets).

The second part gives a very interesting account of the little Orthodox Mission Monastery of St. Job of Pochaev and its heroic founder Bishop Vitaly. Not only do the monks devote a large part of their life to prayer, but they are also engaged in printing and teaching.

In the September number Mr. Paul Anderson gives an excellent account of the Baltic Orthodox Churches in Esthonia, Latvia and Lithuania. All are of Russian origin, but in all there have sprung up native congregations. Especially is this so in Esthonia where the Orthodox are 19 per cent. of the population and the President of the Republic, Mr. Paets, is himself an Orthodox.

In the double number (September—December) an account of the "Patriarchul Miron" Association in Rumania is given by Father Florio Galdau. The Association is composed of clergy and laymen and is engaged in all kinds of social and pastoral activities. It is interesting to note that Catholics headed the list of those who sent donations when the Association made an appeal for the aged and sick.

But the two most important articles in the four issues are—first, *The Concept of a Sacrament in Non-Augustinian Theology*, by the Hieromonk Alexis van der Meusbrugge, which we hope to consider in some future issue, and secondly, the account of *The Church of England Delegation to Rumania*, by Canon Douglas (No. 2, pp. 40—57).

This Delegation was the outcome of an invitation from the Rumanian Patriarch to the Archbishop of Canterbury

to send a ceremonial Delegation to visit Rumania for the promotion of the Anglican friendship with the Orthodox. The invitation was accepted and was to provide the occasion for a formal examination of the question of Anglican Orders by Rumanian theologians. The conference took place in Bucarest last June. No report has come through; the delay is largely due to the illness of Bishop Lucian of Roman, the Rumanian Chairman of the conference, on the eve of the consideration of the Report by the Holy Synod. It is stated that the Report will be considered by the Synod in the New Year. In the article in question, Canon Douglas gives a brief historical sketch of the attitude of the Orthodox theologians to Anglican Orders and also of the events that led up to the invitation of the Delegation. In brief, the history is as follows.

The conditions for the Orthodox acceptance of Anglican Orders are thus defined by Dr. Chrestos Androutsos¹ :—

1. The outward or canonical Apostolic Succession must be demonstrated to have been maintained unbroken.

2. The inward or dogmatic succession must also have been maintained.

He considers the first to be satisfactory, the second, however, to be uncertain, and asks for authoritative replies to the four following questions :—

1. Does the Anglican Church hold that the Apostolic Episcopate is the supreme organ of the Church? Are its dogmatic decisions incontrovertible for the faithful? And are its canonical enactments binding *eo ipso* upon them?

2. Does it hold that in Holy Orders a *Charisma* is given and received by the Laying-on of Hands with Prayer?

3. Does it hold that in the Eucharist the Bread and Wine become the Body and Blood of the Lord? And that in the Eucharist the Unbloody Sacrifice of Golgotha is offered for the whole Church, sc., both the living and the dead? And

4. Does it teach that the priest has power and authority to absolve sinners?

And the Canon adds : "I cannot see how Androutsos or any other Orthodox theologian could have failed to put forward those requirements."

In July 1922, Patriarch Meletios, then of Constantinople (later of Alexandria—he died last July) always a great friend of the Church of England, sent a letter to Archbishop Davidson informing him that the Great Church of Constantinople accepted Anglican Ordinations as valid by *Economy* and so as on a parity with Catholic, Nestorian and Monophysite Ordinations. He also sent an encyclical round to the other

¹ Dr. Chrestos Androutsos, Professor of Dogmatic Theology at Athens University, died last year, November 3rd. R.I.P.

Orthodox Churches stating what he had done. This action of the Œcumenical Patriarch was sharply criticised by the other Orthodox autocephalous Churches; the Churches of Jerusalem and Cyprus alone notified their concurrence with the action of Patriarch Meletios, and the Rumanian Church alone sent a detailed reply to the Patriarch. The most important clause in this bearing on the subject reads as follows :—

“After giving the most careful consideration to the conclusions which your All-Holiness has communicated to us in your Encyclical and after studying the doctrine of the official documents of the Anglican Church in regard to the Mystery of Holy Orders, the Holy Synod of Rumania has divided its investigation of the question into two categories, (1) historical and (2) the theological.

“(1) From the historical point of view, the case is most favourable and we are of opinion that, without making any concession whatever, there is nothing to prevent our recognition of the Validity of Anglican Ordinations.

“(2) A real difficulty arises, however, when we consider the question from the theological standpoint. Thus we must ask : Do Anglicans regard Holy Orders as a *Mysterion*? If we, in their 39 Articles, compare Article 25 with Article 36, in order to discover their dogmatic conception of Holy Orders, we are left with a conception which is vague and undefined. We judge that our difficulty in recognising Anglican Orders consists in that ambiguity and that, accordingly, the whole Orthodox Church should combine in stating that difficulty to help the Anglican Church to remove it by a clear explanation of its doctrine.”

When the Orthodox Delegation, which had been sent to the Lambeth Conference of 1930 at the invitation of the present Archbishop of Canterbury, were considering among themselves what questions they should discuss with the Anglican Bishops, it was the Rumanian delegate, Archbishop Nectarie, who stated that he had been instructed by the Patriarch and Synod of Rumania to raise the question of Anglican Orders and to ask for categorical statements from the Lambeth Conference upon the points formulated in the Rumanian reply of 1925 to the Œcumenical Patriarch. The leader of the Orthodox Delegation was the Patriarch Meletios (then of Alexandria), and the Bishop of Gloucester was the Chairman of the conference engaged in these discussions. The Delegation declared themselves satisfied with the answers of the Anglican bishops on the Committee, but desired that the *plenum* of the Lambeth Conference should formally ratify these statements. In due time this was done by all

the Anglican Bishops at Lambeth with but one or two exceptions. Thereupon the Delegation said they would make a recommendation that the authorities of the Orthodox autocephalous Churches should declare their acceptance as valid of Anglican Ordinations.

The recommendation was intended to be presented and discussed at the Pan-Orthodox Pro-Synod to be held at Mount Athos in 1931 or 1932. For various reasons the Pro-Synod has had to be put off indefinitely. And apart from the Patriarchate of Alexandria, none of the other Orthodox Churches have taken any public notice of the Delegation's recommendation, the present gesture on the part of the Rumanian Church being the first public sign of interest in the matter within the last four years. But unless a Pan-Orthodox Pro-Synod is able to assemble, each single Orthodox autocephalous Church will have to discuss the Recommendation by itself. A slow business.

In comment on Canon Douglas's account we would but quote a few lines from a correspondent at the Phanar published in the first number of this series (page 15):

"It is with amazement that we read the report of your Commission headed by Dr. Headlam (Bishop of Gloucester), who is so well known here. In this report the Church of England is recommended to enter into relations of Intercommunion with the so-called Church of Finland. I have said the 'so-called,' because there is no Apostolic Succession in the Church of Finland Where there is no such succession, there is neither Church nor Ministry, nor Sacraments: there is nothing to unite the people with the Source of Life Our Beloved Lord Himself."

DOM BEDE WINSLOW.

SOBORNOST, March—December, 1935. (Nos. 1—4).

This is the quarterly journal of the Fellowship of St. Alban and St. Sergius, an account of which appeared in our last issue.

Since the Fellowship is for the most part composed of students and is in no way an official organization, many of the theological articles are tentative rather than authoritative, but for all that they are most interesting and well worth reading. In the June issue we have one on *Ways to Church Reunion* by Fr. Sergius Bulgakov. He suggests that the doctrine of the Holy Eucharist and all the dogmas necessarily bound up with it, e.g., the Church's Christological and sacramental teaching, and the doctrine of the Holy Trinity, should be considered as a dogmatic *minimum* for the condition of Church Reunion, and that the attaining of the dogmatic *maximum* should be left to some distant date. And he argues

that on this basis there might be intercommunion between groups within different Churches before any real Reunion takes place.

This view was very much criticised by his own co-religionists of the Russian Emigration in Paris. It is also criticised by the Rev. C. S. Gillett in his article *Intercommunion* in the September issue.

The other articles connected with this subject are *Reunion and Intercommunion*, by Rev. M. Ramsey (June issue), and two articles in the December issue on *Intercommunion and Doctrinal Agreement*, the one by Rev. A. G. Herbert, S.S.M., and the other by Professor A. Kartashov.

In the March, September and December issues there is a most interesting series of articles by Professor G. Fedotov on the history of the Russian Church.

Apart from these and other like articles much of the journal is taken up with the work and spread of the Fellowship. We note that on the Orthodox side some Rumanians as well as Russians have joined up.

The journal is very well produced.

DOM BEDE WINSLOW.

During the past year "Ζωή" the religious weekly organ of an Orthodox Religious Movement in Athens of the same name, has published a systematic exegesis of II Timothy, Titus and Philemon. A series of apologetical articles reviews the general arguments in favour of Evolution, and the Darwinian theory is expounded in particular. Each issue, besides a topical religious article, contains an instruction drawn from the Sunday Epistle. There are also instructive articles on subjects from the Pentateuch, and others elucidating points of moral theology, and some appropriate to the liturgical season, such as on Lenten observance. Three sermons of St. John Chrysostom are given. A prayer taken from the liturgy or from one of the Fathers, St. Augustine for example, is often included. Other features are religious information designed to be of practical use to the father of a family, as for example on the confessions of children, and an instalment of a serial story relating to the age of the persecutions; the story of the year being "Eunice or the Church of Athens in Apostolic Times."

The last page is devoted to comments from the religious standpoint on current events in all parts of the world. A watchful eye is kept on the persecutions in Russia, the land of martyrs, and on European politics in general, notably too on the new idolatry in Germany. The work of European and American scientists is similarly reviewed, besides world-wide moral and social problems. There are frequent citations

from the *Church Times* and many other foreign newspapers. We notice commendation of the action of the American Catholic Hierarchy in combating the evil of the immoral cinematograph, and mention of the Oxford Group Movement and of the British Association.

In the Spring "ζωή" mourned a loss in the death of the theologian Constantine Lampropoulos, a member of the Confraternity.

DOM PAULINUS IEVERS.

REUNION. March—December, 1935. (Vol. 1. No. 4—No. 7.)

This is the review of the Confraternity of Unity. "This confraternity is composed of members of the Anglican Communion who believe that the See of Rome is the centre of unity for all Churches. Through corporate action within the Anglican Communion and without prejudice to the facts of her sacramental life this Confraternity seeks a basis of reunion with the Holy See." Such is the Confraternity's own account of itself.

The Review should be of distinct interest to Catholics since it informs them of some of the workings out of the Great Oxford Movement within the Church of England. In the numbers before us some of the articles are by Catholic priests:—*Anglican Reunion*, by Father Paul Ward, C.S.P. (March issue), *The Pope and the Church*, by Father Max Pribilla, S.J. (September issue), and a remarkable article on *The Psychology of the Church Unity Octave*, by Abbé Couturier, (December issue).

Frequent reference is made in this Review to the question of Reunion as it concerns the Orthodox Church.

DOM BEDE WINSLOW.

NEWS AND COMMENTS

We wish to draw our readers' attention to the fact that the *postal* subscription to the E.C.Q. is 2s. 6d. annually (single copies 6d.). Those, however, who have already paid 2s. as their subscription will not this year be required to pay anything further.

ROME.

Cardinal Luigi Sincero died on February 7th of this year. The Cardinal was born on the 16th of March, 1870. He had a varied academical career at the end of which he became a member of the Oriental Congregation. On the death of Cardinal Tacci he became the Secretary of the Congregation.

On January 12th, 1933, he wrote to congratulate the *Eastern Churches Number of Pax* and trusts "that it will continue to help more and more to bring about a better understanding of the religious problems in the Orient."—R.I.P.

The Congregation for the Oriental Church has just published a notification wherein it announces the constitution of the Pontifical Commission for the drawing up of the Codex of the Oriental Canon Law.

The Notification recalls that the Holy Father, on the request of the Patriarchs, Archbishops and Bishops of the Orient, had decided in 1929: (1) that preparatory studies should be made on the laws and customs of the Oriental Churches by priests whom the Bishops themselves would send to Rome; (2) that the drafts of the canons drawn up by the aforesaid priests would be sent to the Ordinaries of the Orient so that they might remark thereupon; (3) that the juridical and above all the canonical sources of each Church of the Orient should be sought for and published by persons expert in Canon Law and history. For all this preparatory work the Holy Father appointed a Commission of Cardinals which was presided over by the late Cardinal Pietro Gasparri.

Since the ecclesiastics to whom the aforesaid task had been confided have fulfilled their mandate and the Ordinaries of the Orient have sent in their remarks, and also as books have been published on the Decrees of the Holy See and discipline of the Oriental Churches (Ethiopian, Armenian, Chaldean, Coptic, Maronite, Melchite, Rumanian, Ruthenian and Syrian) and others are on the point of being published, the Holy Father has decided to pass to the Redaction of the Canons of the new Codex for the Oriental Churches and to appoint a Pontifical Commission for this purpose.

This Commission will examine the remarks made by the Ordinaries of the Orient on the drafts submitted to them, establish the terms of the Canons and direct the drawing up of the Code. As the Code which is to be published should correspond to the character of the peoples for whom it is intended not only in regard to the laws but also in regard to the Canons, the Holy Father has believed it opportune that, in the composition of the Code, the Commission of Cardinals should be helped by Consultors chiefly chosen from the Oriental Clergy. The Pope has ordered also that each part of the Code be sent to the Patriarchs, Archbishops and Bishops of the Orient, in order to get their vote only for the form because they have already given their opinion on the substance during the course of preparatory work.

The Commission is composed as follows: President, Massimo Cardinal Massimi; Members, Cardinals Eugenio

Pacelli, Julio Serafini, Pietro Fumasoni-Biondi, Carlo Salotti, Pietro Boetto; Secretary, Rev. Father Acacius Coussa, Basilian-Aleppine Monk of the Melchite Byzantine Rite; Consultors, Mgr. Francis Agagianian, titular Bishop of Comania, of Armenian Rite; Mgr. Francis Gozman from the Coptic Patriarchate of Alexandria; Rev. John Balan, deputy of the Roumanian Parliament; Rev. Mgr. Peter Dib, Maronite Professor of Canon Law at Strasbourg; Rev. Peter Sfair, Maronite Professor in various Colleges of Rome; Cyril Korolevsky; Rev. Paul Hindo, procurator of the Syrian Patriarch at Rome; Father Garabed Amaduni, of the Congregation of Mechitarists in Venice; Father Romuold Souarn, religious of the Augustinians of the Assumption; Rev. Father Arcadius Larraona, religious of the Missionary Sons of the Immaculate Heart of Mary (Claretian); Rev. Father Hippolyte of the Holy Family, Discalced Carmelite; and Rev. Father Emil Herman of the Society of Jesus, President of the Pontifical Oriental Institute.

(From *The Chrysostom*, Nov. 1935, and brought up to date).

ORTHODOX PATRIARCHS.

THE LATE ŒCUMENICAL PATRIARCH. The late Œcumenical Patriarch Photius—in the world Demetrius Maniates—was born at Prinkipo in the Propontis on November 16th, 1873. His earliest studies were carried on at the school in his native home and at the German-Swiss school at Galata. From thence he went to the Gymnasium at Philippopolis, and having finished his course there he took his degree in the Theological Faculty of the National University, and later also at Munich. He was then appointed Archdeacon and Diocesan preacher in the diocese of Philippopolis and later on Patriarchal Commissary for the Church in Roumelia and Bulgaria. After two years' valuable service in this capacity he was promoted to the Bishopric of Irenopolis and in 1919 to be Chorepiscopus of Stavrodzomion, where he served for six years with exceptional zeal.

Gregory VII, appreciating the activity of Photius in all the affairs of the Church, promoted him to the Metropolis of Philadelphia, and Constantine VI further promoted him to the See of Derkos on January 18th, 1925.

On October 7th, 1929, Photius was elected Œcumenical Patriarch by the unanimous vote of the hierarchy in succession to Basil III. As such he has shown himself a true Shepherd of the Church up to the very last days of his Patriarchate.

(From *Pantainos*. January 2nd, 1936. pp. 13, 14).

THE NEW ŒCUMENICAL PATRIARCH. His All-Holiness the Œcumenical Patriarch Benjamin was born in Adramyttium in 1871. In 1889 he entered as a deacon the Theological School at Halki from which he graduated in 1896, and was later appointed diocesan preacher and director of the schools in Magnesia, by the Metropolitan of Ephesus, Constantine Valliades. This post he held for three years. On the election of Constantine as Œcumenical Patriarch, the deacon Benjamin accompanied him to the Patriarchate, where, amongst other duties, he was responsible for the religious teaching in the Joachim Girls' School. Under the Patriarch Joachim III he was made Great Archdeacon and Great Protosyncellus and served zealously at the Patriarchate for 17 years.

In 1912 he was consecrated to the Metropolitanate of Rhodes and in 1914 was elected Metropolitan of Philippopolis, but owing to the outbreak of the Great War he was obliged to remain at the Patriarchate. In 1925 he succeeded Basil III in the See of Nicaea, on the election of the latter to the Patriarchate, and in 1933 became Metropolitan of Heraclea in succession to Philaret Vafides. As such he was elected in the January of this year to the Œcumenical Patriarchate.

(From *Pantainos*. January 23rd, 1936. pp. 57—58).

THE NEW PATRIARCH OF ALEXANDRIA. His All-Holiness the Pope and Patriarch of Alexandria, Nicholas V, was born in Joannina in 1876 and educated at the celebrated Losimaïos School. He studied theology in the Theological Faculty of the National University, from which he graduated with great distinction. For 10 years he worked as Professor in the Losimaïos School and also as Diocesan Missioner for the city, where he organised religious societies and Sunday Schools. Coming to Egypt he was ordained deacon in 1911 by the late Patriarch Photius, then priest in 1912, and was made Protosyncellus (1913) and Archimandrite (1917). In 1918 he was consecrated Metropolitan of Nubia and ruled his diocese with fatherly care for 11 years. During this period he did much to improve the position of the Community in Khartoum, encouraged education, founded an orphanage and did much to strengthen the religious and national feeling of the people. At the same time he wrote his "History of Hellenism in the Soudan."

After the election of the late Meletios as Patriarch, the Metropolitan Nicholas worked with him a great deal in re-organising the affairs of the Patriarchate. In 1927 he was translated to the Metropolitanate of Hermopolis, where he displayed great zeal, taking the lead in every ecclesiastical,

national, social and philanthropic movement. As Metropolitan of Nubia and later of Hermopolis he worthily represented the Patriarchate of Alexandria in the Pan-Christian Conferences on the Union of the Churches at Geneva in 1920, at Lausanne in 1927 and at London and Stockholm in 1925. To the last two cities he accompanied the late Patriarch Photius. As representative of the Patriarchate of Alexandria he was sent to Jerusalem and Antioch in connection with the question of the Calendar and the settlement of the question of the Patriarchate at Antioch.

He has written several other works besides his *History of Hellenism in the Soudan* and has been a constant contributor to the pages of *Pharos* and *Pantainos*.

(From *Pantainos*. February 13th, 1936. pp. 99—100).

THE CHURCH IN THE U.S.S.R.

In the February number of *The Month*, Father Joseph Ledit, S. J., of the Oriental Institute, Rome, writes a very timely article entitled *The Dupes of the Soviets* in which he warns us against the present policy of the Soviet Government which wishes to make out that all persecution of Christianity has been abandoned by the U.S.S.R. He insists that in fact the year 1935 has been one of the most terrible in Russia. His main thesis deals with Catholic priests, but from other sources we know that Orthodox, and for that matter Protestants, have suffered in like manner.

The following will show one way in which Christianity is being stamped out of the country :

“Moscow once had a thousand churches, Orthodox and Catholic : now there are only thirty-five, and they can be maintained only with the greatest difficulty. To keep a church in use twenty-five of the faithful must form themselves into a society called a ‘Church-Soviet’; they are responsible for the church, for the movable goods that are in the church, for the conduct of the faithful. If, for instance, anti-God thieves break into the church and steal goods, the ‘Church-Soviet’ must restore them at the valuation set by the Soviet authorities. Moreover, these religious trustees become marked men and especially liable to arrest and deportation. Twice to my knowledge, all the prominent members of the Leningrad ‘Church-Soviet’ have been arrested.

“Then there are all the manifold taxes to be paid ; ordinary taxes on the church amounting sometimes to

4,000 roubles a year; insurance fees, determined by local authorities, and reaching sometimes 10,000 roubles a year; finally, the sums that may be levied any time under pretext of repairs. Hitherto the faithful have paid all these taxes and contributions, ordinary and extraordinary, even in cases when the priests had ceased to officiate in their churches, because prevented by arrest or otherwise from doing so. Still, after a prolonged absence of their pastor the faithful generally cease to pay these exorbitant taxes and the church is closed. Hence it is that the wholesale arrests of priests during 1935 mean that, after a comparatively short period, there will be hardly any Catholic Churches left in Russia."

By way of confirmation of Father Ledit's article the latest pamphlet of the series *Life in Soviet Russia* published from 10 Boulevard Montparnasse, Paris, by Paul B. Anderson, *Russia's Religious Future*, should be read. The first twenty-six pages are devoted to a summary of the present situation of Religion in Russia, and the remaining 104 pages are taken up with documentation. It is a most valuable production. The following statement confirms Ledit's thesis:—

"A competent observer who travelled widely in Russia in 1935 asserts that by 1937, at the end of the Second Five Year Plan, all outward manifestations of religion will have been destroyed—churches and church administration. . . . The Orthodox have a mere skeleton organization for all practical purposes incapable of administering the affairs of its scattered twenty or twenty-five thousand parishes. The Roman Catholics have less than fifty priests at liberty in Russia; the Lutherans are even more reduced."

On the other hand, in spite of all, the writer points to hope for the future:

"While the Communist by virtue of his philosophy cannot do so, the Christian can turn the picture about, and see a great reality in spiritual force. He sees the reality of God, a power outside man and things. God is at work and there are men who realise His power. There are first of all the active, open worshippers. Then those in exile and prison camps whose faith can be known only to God. There are wandering priests and evangelists, occasional reports of informal religious brotherhoods with monastic vows: 'miracles' are reported, and the mystically-minded flock to behold and pray at such places. There are children and young people who risk ostracism and loss of career, yet openly confess religion. . . .

"Christians in Russia have not retired from the world. They are reported as presidents of village soviets, as workers

in factories, as teachers in schools, as loyal citizens engaged in the building up of national economic and social life."

Let us renew the Pope's prayer: "Saviour of the World, save Russia."

RUSSIAN CHURCH IN EUROPE.

THE NEW METROPOLITAN ANASTASSY. From an address given by the Metropolitan Antony at Karlovzi, October 1935.

"I would like to say a few words to you of His Grace Archbishop Anastassy. Three years ago he was elected by all the Bishops of this Synod, to be raised to the dignity of Metropolitan. Yet he would not agree to accept this honour, until now when once again Patriarch Barnabas, with all the other Bishops, pressed him to accede to their desire. Now he has consented to receive the white klobuk from the hands of the Patriarch while all the Bishops sing 'Axios.'

"The new Metropolitan Anastassy is very strict with himself and very kind with others. We realise clearly that he has only accepted this higher grade in the hierarchy, as a new burden and responsibility rather than as an honour, remaining interiorly the same humble monk as he was when his theological studies terminated at the Moscow Theological Academy in 1895.

"He was born in 1873, the child of a clerical family, and received an ecclesiastical education. Throughout his school and college days his career was brilliant, and it was during his theological studies that he became a monk. These studies terminated, he was made Archimandrite and Director of the Theological School in Moscow, the Theological Academy of St. Serge Sarov. At the age of 33, he was consecrated suffragan Bishop of the Metropolitan of Moscow. Profound humility, more than ordinary tact and care not to wound another by word or deed, great attention to details of courtesy and deep piety—these were characteristic of the new Metropolitan Anastassy throughout his monastic life until now. I remember once when he came on a visit to St. Petersburg, how all who saw him were struck by his gentleness and humility, his wisdom and gravity. And still to-day these qualities distinguish him amongst his fellow Bishops. Judging from his asceticism, one expects to find him stern with the strictness of Philaret of Moscow, and instead is found gentleness and tender compassion.

"When he became Bishop in Moscow, he was greatly beloved by all his flock, drawn to him by his ascetic life and his perfect humility and patience. I remember that His Holiness Patriarch Tikon at once remarked and praised his

spiritual gifts, but of this the Metropolitan Anastassy in his humility was completely unaware. He was very surprised when I told him that Metropolitan Vladimir of Moscow had said of him and the two other suffragans: 'Yes, God has rewarded me with such wonderful helpers as Triphon, Anastassy and Theodoci.' Out of this group of worthy Bishops, Bishop Theodoci is still in exile, and Metropolitan Vladimir was murdered by the Bolsheviks. But Metropolitan Anastassy, though never sparing himself, undertaking difficult and tiring work amidst much suffering, is still with us. May God grant him life to feed his flock! When in 1918 I was asked whom I would appoint as my successor, I unhesitatingly replied: Archbishop Anastassy. However, God led him another way, and he was appointed Bishop of Kishinov. It was from there that Bishop Anastassy went into exile because he remained faithful to his promises as a Bishop and to his native land, according to the maxim of Christ: Blessed are they who suffer persecution for justice sake.

"One of the greatest works of Archbishop Anastassy in exile was to organise the most precious possession of the Russian people: the Russian Ecclesiastical Mission in Jerusalem, yet not ceding a single portion of land hitherto acquired by it. His spiritual authority in Jerusalem is very high and he is appreciated by the Government, by the Greek hierarchy, and by Arabs, Jews and all nationalities in the Holy Land. For his great and difficult work, he has earned the lasting gratitude of the Russian Church and of all Russian people.

"And now on his shoulders has fallen one of the most difficult problems: the reunion of the divided Russian Church in exile. With angelic patience, he has passed whole days of the Synod meetings, thinking only of the good of the Church without thought of self, and the result has been peace and union between all concerned. That is why my heart is full of joy that he has at last consented to receive the white klobuk of Metropolitan, and with all my soul I cry: Εἰς πολλὰ ἔτη δέσποτα."

Copies of the *Petit Manuel de la Messe syrienne* (4 francs), reviewed in our last issue, may be obtained from Rev. G. Khouri at 5 Avenue de Camoëns, Paris, 16; or Mission syrienne, 17 rue des Carmes, Paris, 5.

RECENT PUBLICATIONS

The Orthodox Church, by Sergius Bulgakov. Translated by E. S. Cram. (The Centenary Press, 8s. 6d.)

The last book translated into English and written by an Orthodox concerning the Orthodox Church was that of Stefan Zankov, *The Eastern Orthodox Church*, first published in 1929. Since then Dr. W. A. Visser T. Hooft (a Protestant) treated the subject in his book *Anglo-Catholicism and Orthodoxy* (first published in 1933), devoting a considerable part of the work to the Orthodox Church, and now we are given a new book on the same subject by an outstanding thinker of the Russian Orthodox Church. All this argues a growing interest in and the strong appeal that Orthodoxy is making to a certain section of the English reading public. One thing however which should be carefully noted is that all three books represent in Orthodox Theology the school of Homyakov, and we think it is by no means proved that Homyakov is always right in his interpretation of the tradition of the Eastern Fathers of the Church.

Zankov's work was criticized by Greek theologians when it made its appearance, and Bulgakov fully admits himself that there is a conservative school of Russian theologians who would disagree with him. Nevertheless the book is of great interest and deserves study. He takes a far wider view of his subject than did Zankov and at the same time, in spite of the bias already mentioned, he is not so bound to the tradition of Homyakov as Zankov and Hooft. His approach to the subject is far more personal. At times he is in surprising agreement with Catholic teaching and at other times at variance for very little apparent reason.

His various chapters dealing with the Church are well worth reading, but should be read with caution. His exposition of the special appeal of the spiritual side of Orthodoxy is excellent. We recommend the book to all who want to understand the mentality of the very vital intellectual movement that is spreading in the Orthodox Church in every land. We may later on be able to deal with some of the questions raised as they deserve.

B.W.

L'Orient Chrétien. Des Apôtres jusqu'à Photius. By Mgr. Lagier, Directeur Général de "L'Œuvre d'Orient," 20 rue du Regard, Paris (VI). 20 francs.

All those interested in the problem of *The East and West in the Unity of Christ* will gladly welcome Mgr. Lagier's splendid book. The present volume is another proof of the author's interest in the Christian East. It is the result

of many years' careful study of the subject. The author first published the contents of his book in article form, in "Le Bulletin de l'Œuvre d'Orient." These articles were carefully re-examined before appearing as the volume we welcome. You just simply read the book as if it were a novel, so interesting is it and easy to read.

It is divided into two equal parts. The first, "L'Orient Chrétien Uni," gives us the history of the East, undivided religiously and politically in spite of the first violent onslaught by Arius. We witness the progress of the Faith, from Apostolic times until the appearance of Nestorianism. It is most consoling to see how the Faith spreads through the East, in spite of the various persecutions and the heresies that sprang up. We see how men, illustrious by their sanctity and learning, help to build up the "Temple of God." St. John Chrysostom shines out brightly in those days of intellectual activity, of great sanctity and also of religious strife. We can consider him as being the "St. Austin of the East." Chapter IX ends the first part, and gives us as briefly and completely as possible, a full knowledge of the various Eastern Liturgies and their inception.

The second part shows us the East divided religiously and also politically. We see how both the Nestorian and Monophysite heresies divide the faithful into various sections, which soon affirm their political as well as their religious independence. The Empire will thus lose many of its fertile provinces. Justinian seems to infuse new life into that vast body, but after his death, decomposition sets in slowly but nevertheless surely. The Church has had to fight many a hard battle with her enemies. Nestorians, Monophysites, Monothelites, Iconoclasts assail her, but Councils approved by the Pope and presided over by his legates uphold the Orthodox Faith. Let us take note of the fact that Rome refuses to approve the Council "in Trullo" (692), which seemed to declare war against Rome. Nevertheless, how consoling to see the number of saints that spring up. Apart from St. Cyril of Alexandria, St. John of Damascus, St. Sophronios, they are more conspicuous by their personal sanctity than by their intellectual influence on the Church. The deep faith of many members of the VII and VIII society, their piety, their qualities, help us to forget the vices of many others. Monks by their austere life encourage all true Christians in their daily fight against the world and the flesh.

A final chapter ends the second part and the book itself, summing up the events of the Iconoclast Persecution and its various consequences, the most important being the foundation of the Holy Roman Empire with Charlemagne as its first Emperor.

Such are the things we read in Mgr. Lagier's book. An interesting feature of this volume is to be found in the four coloured maps at the end of the book, a great help to the reader.

Although it would seem preposterous to find fault with the author of such a book, nevertheless we venture to make the following remarks on points of detail only.

In a new edition it will be necessary to correct the statistics on page 237 for the Rumanian Catholics, who are nearly 2 million (1,800,000). Very probably the Ethiopian Christians are less than 5 million (page 239). When speaking of St. John Damascene (page 403), the author could have been more generous towards such a great saint and doctor of the Church. He could have insisted a little more on his great work, which continues that of Origen (page 50). Both of them, but especially St. John of Damascus, deserve our praise for gathering into a synthesis the "Summa" of Christian doctrine.

In conclusion we cannot forbear quoting the admirable words in which the author concludes his account of the Eastern missionaries in the West (page 33):—"La continuité séculaire de ce contact entre ces pays (la Gaule et l'Asie Mineure) porte une haute et double signification. D'abord pour l'Orient Chrétien, amener dans la Gaule païenne et barbare (l'Occident) l'Evangile, et ce fut une vocation, et ensuite pour l'Occident Catholique, reporter en Orient le trésor de la discipline et de l'Union perdue, c'est le paiement d'une dette sacrée." THE EASTERN CHURCHES QUARTERLY is trying to pay back that debt.

A.T.

The English Abbey, by F. H. Crossley, F.S.A., pp. xiv, 114, illus. Messrs. Batsford, Ltd. 7s. 6d.

This book is a marvel of cheapness. In addition to the text it contains 138 most excellent photographs reproduced with that excellence that the name of Batsford connotes. Then the four plans of monastic houses given graphically describe the peculiarities of Benedictine, Gilbertine and Carthusian buildings. A map of England, which gives the position of the abbeys referred to in the text, is supplemented by a useful list of the more important abbeys arranged by counties.

All these together convey as complete an idea of a monastic house as could be expected of any book. The fine collection of photographs will be warmly welcomed both by the student of monasticism and the artist.

The text has suffered somewhat from the desire to give as much information as the pressure of space afforded. In places this results in ambiguity. Thus on page 2 the un-

informed reader would think that the Benedictines first arrived in England under King Alfred, a time when they had already been in the country three hundred years. Again, to say that the Carthusians were "the only monks who served no useful purpose to the country in which they lived" (page 5), and that monks in general were employed "saving their own souls instead of leavening the masses" (page 92), shows a great ignorance of the spirit underlying monasticism. The reader will also receive a shock to find (page 69) that the popularity of a saint was influenced by the degree in which the person had been a rebel.

These are the only defects and they should not deter any Catholic from buying the book. The author is very sympathetic to the monastic order throughout the book. He shows most clearly how the monasteries suffered financially from heavy taxation from the kings and from abuse of their hospitality, and his note on the suppression points out how one evil led to another and how the Reformation was far from being the blessing that it is claimed to be.

One feature should be corrected in further editions and that is the numbering of the illustrations apart from the text D.P.

Liturgical Arts. Volume 4. Fourth Quarter. No. 4. 1935. Edited at 22 East 40th Street, New York City.

This issue of the excellent quarterly published by the Liturgical Arts Society is devoted to the Catholics of the Oriental Rites, and forms a very good general introduction for those who wish to study the matter. The contents manifest a wide outlook on the subject.

The Eastern Branches of the Tree of Life, by Father F. J. McGarrigle, S.J., who pursued his studies at the Oriental Institute in Rome, gives a general survey of the different Rites and then goes into details with regard to the ornaments and external observance of the Byzantine Rite.

We have one word of criticism. Having conceded that a "private" Mass is alien to the spirit of the Eastern rites, Fr. McGarrigle seems to advocate an Oriental form of Benediction of the Blessed Sacrament; this is surely alien to the whole Eastern method of reverencing the Blessed Sacrament, viz., by concealing it from view!

In the article on the *Code of Canon Law and the Catholics of the Oriental Rites*, Father J. M. O'Hara only treats of the cases where the Latin discipline differs from the Oriental, e.g., in regard to the minister of Confirmation, the personal obligation of the Divine Offices on the Clergy, clerical celibacy.

Perhaps the most important article is that of Father J. LaFarge, S.J., on *Liturgy and Asceticism in the Eastern Church*,

since it is a subject often neglected by Latin Catholics in these days in spite of the fact that the Liturgical Revival is progressing steadily in the West. There is also an excellent article on a kindred subject, *The Spiritual and Aesthetic Value of Icons*, by Dom Ildefonse Dirks, a monk of Amay.

At the end of the volume there is a good bibliography, and accompanying the letter press are two sets of illustrations, *Appurtenances of the Eastern Rites*, and *Architecture and Icons*. In the first a certain tendency at Latinisation as regards the vestments is noticeable in some of the examples given; the second series of pictures showing interiors of churches and eikons is quite excellent.

The whole issue should do much good work in the States and elsewhere.

B.W.

The Syrian Maronite Mass in English. By Fr. Peter F. Sfeir. (St. Maro's, Detroit.)

This is in some respects a more detailed booklet than the similar one issued by Father Gorayebat Buffalo some years ago: for example, it includes transliterations into Roman characters of the Arbic responses of the server and choir (and very curious they look). The object of the booklet is to help American-born Maronites, who, knowing neither Syriac nor Arabic, tend to absent themselves from the liturgy because they do not understand it and can take no active part.

D.A.

The Hour of Prime. The Office of Prime for every day of the week from the Roman Breviary, for the use of the laity. Edited by the Benedictine monks of St. John's Abbey. The Liturgical Press, Collegeville, Minnesota. pp. 114. Price 15 cents per copy; discounts in lots.

In these days of liturgical revival, when an ever-increasing interest is being taken by the laity in the Church's sacred liturgy, there is a wide demand in all countries for translations into the vernacular of the various liturgical books, including the Breviary. In this connection most praiseworthy work is being done by the Benedictines of St. John's Abbey, Collegeville, who have already provided English-speaking Catholics with many useful liturgical publications through "The Liturgical Press."

In *The Hour of Prime* they have produced a handy little volume containing the Office of Prime according to the Roman Breviary in Latin and English. Whereas many a Catholic layman is already familiar with Compline, the Church's official evening prayer, not so many we think are accustomed to make use of the Church's form of morning

prayer, namely Prime. We therefore welcome this new publication, and whilst recommending it whole-heartedly to all, we have no hesitation in prophesying that a second edition will very soon be needed.

L.C.S.

Orate Fratres. November, 1935—January, 1936. St. John's Abbey, Collegeville, Minnesota, U.S.A.

With the Advent (November, 1935) number, *Orate Fratres* began its tenth year of publication, and to celebrate its birthday the Editors give us some reminiscences. They remind us both of the efforts that have been necessary, as well as of the results achieved by that journal's zeal in the liturgical apostolate.

Dom Raymund James provides a first class contribution on liturgical dress, wherein we are allowed to trace the development of primitive clothing into the tunic and mantle, which subsequently became the alb and chasuble which we use to-day.

In the same number Mr. Attwater's "Catholic Eastern Churches" receives very favourable notice. The reviewer stresses not only the care and precision of the author but also his readable style—a quality so often lacking in works of this kind.

We read with pleasure in the December number Father David Baier's seasonable discussion entitled "The Appearance of the New Light," and with equal satisfaction of the success attending the "Liturgical Missions" inaugurated by the Benedictines of St. John's Abbey. Following up Father Baier's article, Dom Godfrey Diekmann gives us in the January 1936 number an appropriate and helpful paper for the Purification—Light and Life—linking up for us many sublime thoughts, and reminding us that to have the Light of Christ is to be a participant in the Life of Christ, that is, by sanctifying grace to share in the Divine Life.

W.E.

The Chrysostom. November, 1935—January, 1936.

We mentioned the first issue of this publication in our January number. There is one regular feature of the magazine which is both interesting and useful, namely, the printing each month in parallel columns of the Oriental and Western Calendars.

One may single out for special mention an interesting article in the November issue on churches in Sub-Carpathian Russia, and in the December number one on *Christmas with the Orientals*, and also an article by Fr. D. A. Schmal, S.J., which is intended to help Latin Catholics who for the first